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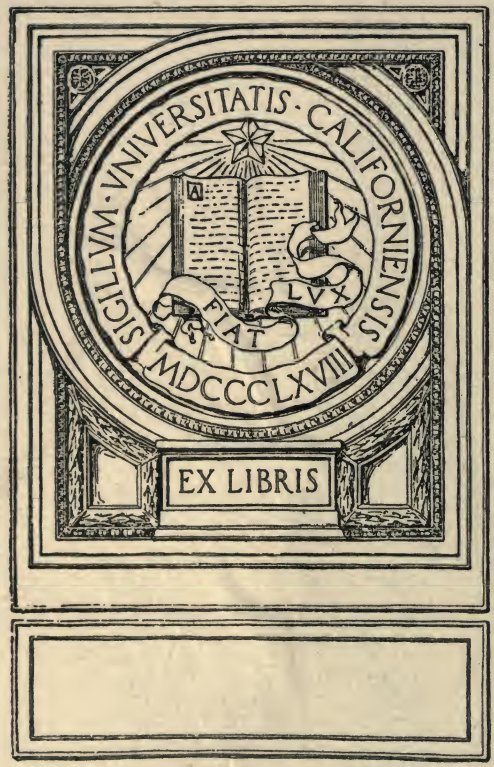
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MORAL SANITATION

BY

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TO

CHARLES HARVEY HARRISON

PASTOR OF THE FEDERATED CHURCHES OF
PULLMAN, WASHINGTON, A TEACHER OF
MORAL HEALTH, AND THE TRUEST OF FRIENDS

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PREFACE

This book is written for those who minister to the moral needs of men and women. It attempts to uncover some of the sources of moral failure and to suggest methods for their prevention. It has grown out of a study of Freudian psychology.

The influence of Freud and other students of the abnormal mind, increasingly felt outside the field of medicine, promises much for moral and social welfare. It is becoming clear that the abnormalities of mind frequently arise from moral conflicts; that the understanding and cure of such disorders often depend upon bringing to the light the secret history of moral deterioration. By their explorations in the realm of moral struggle the Freudians have discovered and opened a rich mine of information for those who attempt to do moral service.

References to the writers that have in-

fluenced this book have been made freely through the work. I wish, however, to express special indebtedness to James Jackson Putnam's book, "Human Motives," which inspired this undertaking. I wish to thank Professor H. H. Scudder, my colleague, and Frederick Harris for helpful criticism.

E. R. G.

Durham, N. H.
July, 1916.

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INTRODUCTION

I

INTRODUCTION

Is moral sanitation possible? This is a fair question, and one that the more thoughtful moral worker is bound to ask. The need of information concerning human motives as a basis for a system of moral control is recognized by everyone. There can be no doubt as to what preventive medicine is doing for man's physical progress and happiness. It has become one of the most valuable of social resources and promises for the future even more than at present it fulfils. That it is enriching human civilization at a most vital point everyone recognizes. Preventive medicine also is assuming responsibility for mind health.

All sickness, however, is not of the body —nor of the body and mind. There is a moral illness, and the study of moral pathology is as necessary as is the study of

physical or mental disease—if we are to make progress. Moral illness is certainly most serious and dangerous socially. We do not often think of morality as a form of wholesomeness or health, but no other conception brings out more clearly the social significance of goodness.

1. Is Moral Sanitation Possible?

Realizing the success of physical sanitation, the moral worker is deeply interested in the possibility of a similar science in the moral field. His knowledge, however, of the facts of human life often makes him feel that the task is a hopeless one. It appears as if little progress is being made in the science of controlling human motives for the good of society.

It is only fair to admit that moral progress lags behind material progress. This is largely due to the better organization of the physical sciences, as compared with those that have to do with human conduct. "Now, civilized man, although he has learned not only to avert the dangers of

the physical forces, but even to subjugate and utilize them, has made no progress with the social forces, and looks upon the passions precisely as the savage looks upon the tornado. Man is only civilized in relation to the lower and simpler phenomena. Toward the higher and more complex phenomena he is still a savage. . . . This difference is wholly due to the fact that while we now have sciences of physics, chemistry, geology, and bacteriology, which teach the true nature of storms, electricity, gases, earthquakes, and disease germs, we have no science of social psychology or sociology that teaches the true nature of human motives, desires, and passions, or of social wants and needs and the psychic energy working for their satisfaction."[1] There is a sense in which it is true, also, that the problem of morality is more difficult for science to handle. The nature of moral life makes classification and explanation more difficult.

[1] Dealey and Ward, "Text-book of Sociology," pp. 84–85.

2. We Need to Use Knowledge Already Available

However, we need all the more to use to the uttermost whatever knowledge we have in our effort to utilize the moral resources of mankind. The evidences of moral illness are so apparent, and at present so appalling, that thinking men everywhere are concerned. We can not as human beings, who have tasted somewhat the sweetness of a civilized and orderly moral life, willingly sink deeper into a hopeless animal struggle.

Is it not possible that our situation is somewhat like that of a community stricken by a great epidemic, and for a similar reason? May we not have neglected the causes that work for moral health, and by our ignorance and indifference made our social illness possible? In that case we must look to a preventive attitude toward our problem, as the only reasonable and permanent method of winning moral health. This attitude turns us toward science just as preventive medicine

emphasizes the sciences of sanitation and hygiene.

Moral control becomes the problem of using more forces wisely and effectively. The important question then is—have we sources of information that can help us meet our practical problem? To doubt that such sources exist is to affirm that man has learned nothing concerning himself, while he has been learning so much about the natural world in which he lives. Such moral agnosticism is not justified. Psychology, sociology, the sciences of law and ethics have not labored so uselessly. The moral investigator has not returned from his searching empty-handed. Knowledge there is, and of great value, concerning human conduct, but it has not been satisfactorily applied to the problems of moral control. We have not a preventive moral medicine as complete or as useful as we have had provided for us by science with reference to matters of physical health.

It is also true that we take less care to

learn from our failures morally. In other words, we do not so seriously regard prevention in the moral world as we have been forced to regard it in matters that concern the body. Great experiments in human moral behavior are carried on by parents and by society, but little is learned that is handed down to increase the body of substantial moral facts. And yet few will deny that gradually we are making better use of our moral experiences, and are profiting by our mistakes due to ignorance of the moral laws.

3. Conditions of Morality

Morality roots itself in both physical and mental conditions. In a deeper sense morality flowers from our social life. The student of primitive sociology realizes this constantly as he studies the social life of one group after another. Influenced morally by physical and mental environment, such groups are influenced most by the associated life, which, although expressed in physical and mental forms, richly de-

serves, because of its complexity, a term for itself. Morality is a social matter. It is colored by a concrete social life, although it may greatly transcend the realized life of the group. The essential fact in a group is the influence that one person has upon another, the response of one mind to another. The most important result of this relation is expressed in what we call morality.

4. Morality in a World of Causes

Freud in his psychology seeks to get at the causal facts of a mental condition for a most practical purpose—that of cure. In his effort he has found himself within the moral world. The mental condition, in part at least, has required moral explanation and treatment. His experience must be duplicated by any one who seeks to bring back to health a mind sick because of inner struggle. The moralist must attempt also to explore his realm causally and to bring moral health into lives sick, but not hopelessly so. But his effort, as

in Freud's case, will surely emphasize the need of preventing what may be easily prevented, although cured with the greatest difficulty, if at all.

It therefore becomes the duty of the moral worker to regard his problems from the causal point of view. Why do men fail morally? What prevents moral failure? These are the questions that he must be ever asking. The answers must come from personal observation and experience, and the information that modern science can give. Freud especially throws light upon the hidden causes of moral struggle. His probe has gone deeply into the moral sores that poison men and women. He has uncovered the secret history, the first beginnings, of the evils that spoil wholesome lives.

5. Duty of Moral Worker

It is just such information as has been provided by Freud that the practical moral worker seeks. It is the purpose of this book to apply some of this information to

concrete problems that confront the social and religious worker. It is, however, of little value, if of any value whatsoever, that the moral worker learn to understand the mental reasons for human failure if he does not use his knowledge. Skill is being increasingly demanded of the moral worker, and there is greater need of knowing the causes that influence human conduct, because in these modern days without such knowledge successful service is becoming more and more difficult. Evil men for personal gain use their knowledge of the influences that govern human motives; good men for noble service therefore must obtain a superior understanding of the workings of the human mind if they are to win men to wholesome living.

THE METHOD OF FREUD

II

THE METHOD OF FREUD

The alienist in his attempt to help men and women mentally ill has found it necessary to treat persons suffering from bad habits, unrecognized evil cravings, unwholesome thoughts, and morbid fears. He has been forced to become a physician of character in his effort to help the bodies and minds of his patients. He often has become a moral specialist in spite of himself, and has received information regarding human temptation and weakness known to few outside his profession.

1. Social Value of Freudian Information

This information concerning human conduct that has been collected, especially by Freud and his followers, has proven of great value in other fields than that devoted to the study and relief of mental

disorders. A new literature is being written regarding the nature of human motives—especially with respect to the deep, unrealized cravings—and as a result information of great promise is being brought together that interprets the significance of poetry, art, dreams, air-castle building, and mental and moral struggles.

It is fortunate that these important contributions being made by the alienist, which throw so much light upon the working of the human mind, are now being studied for their value in interpreting human conduct from the social point of view. It is reasonable to expect that these investigations will yield much important truth for the educator and the moral leader. No one familiar with the rapidly accumulating literature regarding human conduct as disclosed in morbid states of mind can doubt the enormous value of such investigations for the teacher and the moralist. In the moral realm especially, there is great need of obtaining all possible information concerning human conduct and the methods

of its control. Preventive moral effort requires greater knowledge than we now have respecting the inner history of human conduct, and were it not possible to gather such knowledge, it would be useless to urge more attention to ethical training as a means of protecting the individual from possible moral disorders and struggles. Moral wholesomeness has found a splendid ally in these researches carried on by physicians of the mind.

2. The Discovery of Harmful Events

It is to be expected that a study of inner human cravings and conflicts, even for a therapeutic purpose, should throw immense light upon the problem of human conduct. It has been found from these clinic studies of mental disorders that often the deepest motives that influence the person are hidden from the conscious life and that the causes of these cravings are not known in memory. It has also been discovered that with a diabolical skill resistances appear that oppose the

bringing of these important and hidden desires into consciousness.

A method of breaking down these obstacles to a complete recall of the original causes of the trouble has been devised by Doctor Sigmund Freud, of Vienna. By a patient and often long process of examination the sufferer is led to bring back to memory matters supposedly forgotten. It is found that the events recalled have been painful experiences, and have either occurred in childhood or are related to other events of somewhat similar character that did occur in childhood. This discovery of events that have become harmful as causes of an emotional conflict is known to the Freudians as the method of psychoanalysis. This process accomplishes its purpose because, with the aid of the physician, it is possible for the patient, although difficult, to recall little by little a great mass of related experiences, until finally the important causal events that are doing the harm are dragged into consciousness and made

known to the person receiving the treatment. It brings great relief to the patient to understand the history of his inner conflicts or complexes, and often frees him at once from his sufferings in a way that seems almost miraculous.

3. Character of Harmful Events

Much time and great skill is required on the part of the analyst before it is possible to lead the patient back through his associated experiences to the really significant events that have given rise to the cravings. It has been found that these events, which have usually occurred in childhood, have often become a menace to the life because of the unwholesome attitude taken toward them at the time they happened. Not that this attitude was known to be unwholesome; usually it was regarded by parents or child as the proper and necessary attitude. Illustrations of this have been collected largely from experiences that have had to do with sex. This instinct is regarded by Freud as the important source

of these difficulties of early life that lead, by being repressed, to later adult mental abnormalities. It is not strange that the sex instinct should play a large part in such childhood situations, because its childish manifestations are so constantly suppressed by social conventions, and at the same time emphasized by the mystery and concealment that is thrown about it. Some investigators in sympathy with Freud and with his method of psychoanalysis believe, however, that he has not regarded seriously enough other instincts, such as that of fear, as causes of childhood experiences that produce later adult mental conflicts.[1]

[1] See Solomon, "A Plea for a Broader Standpoint in Psychoanalysis," *The Psychoanalytic Review*, January, 1915.

MORAL EDUCATION

III

MORAL EDUCATION

Education is, of course, the chief method of advancing preventive morality. Indeed, education broadly defined is the almost universal method of moral progress. The student of primitive life is necessarily impressed by the persistent exercise of moral control in the simpler society of savage groups. Nearly all significant events, teachings, and training that influence the developing savage child make important contributions to the child's growing sense of his group-responsibility. This may be equally true in the education of the modern child, when the necessity for a training essentially moral is as deeply felt. Every social institution—the home, the church, the school, the Young Men's Christian Association—has a large responsibility for making its influence count morally, be-

cause each has a great opportunity to train the growing child.

Modern studies of the mind enforce the need of emphasis upon moral effort in the spirit of preventive medicine. It is better so to train the child that he may escape a temptation than to help him safely through it or to give him a sense of recovery after his defeat. There is something lost in a moral crisis, whatever its outcome. The moral upheaval discloses a greater disorder of inner life, a larger lack of harmony of personal motives than is revealed by the mere concrete event itself—the temptation. Into the best-ordered life sufficient testing experiences are bound to come; the fewer the better. Explorations in mental disorders caused by moral conflicts illustrate the difficulty of dealing with cravings of an unwholesome nature, even when they are conquered by the will. They are born of moral discord, and they often sink into the life, to lend even greater energy to the motives that are making war upon the better personality. Even when the wound

heals the scar is left, and in the mental experiences of many who suffer from mind disorders these scars develop into cancers that pour forth poison.

1. Importance of Early Training

Modern science is placing increased emphasis upon the importance of the early training of the child. The child is father of the man in a deeper and more definite sense than has heretofore been believed. It is a serious matter for the moralist when the student of nervous diseases claims that "all the thoughts and emotions and desires and motives which appear in the man or woman of adult years were once crudely represented in the obscure instincts of the infant."[1] In writing of hysterical phenomena, Freud declares "very often they are experiences of childhood which have established more or less intensive morbid phenomena for all succeeding years."[2]

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[1] Putnam, Introduction to translation of Freud's "Three Contributions to the Sexual Theory."

[2] Freud, "Selected Papers on Hysteria" (Brill tr.), p. 2.

If mental health is largely conditioned by the experiences of early childhood, it is reasonable to suppose that moral and social health is no less influenced by the same experiences. If this fact requires a new message for parents, the moral worker must attempt, as a teacher of parents, to deliver this message. Emphasis demands concentration. The moral organization fails to meet its moral obligation when it so mixes the trivial and the essential that clear emphasis becomes impossible. At this point many serious-minded and deep-feeling people charge social institutions with a miscarriage of functions.

2. Moral Emphasis

The clear moral principles, the standard of life taught by Jesus, must appear without rivalry in the teaching of the moral organizations if moral emphasis is to be practically accomplished. Society cannot safely trust its moral destiny to Church and school on any other basis. The failure of the Jewish Church at the time of Jesus

demonstrates this. Morality lost its force because it was not made paramount. The trivial form was given even greater significance than the moral principle. It was this fact that caused Jesus to say of the religious leaders: "Ye blind guides, that strain out the gnat and swallow the camel." "For ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess." Religious people can never safely forget this great historic lesson.

Moral seriousness disappears when religious leaders lose a vital sense of the supremacy of moral wholesomeness. That message that does not conserve the moral welfare of ordinary men and women in their usual, rightful walks of life, that does not sweeten social life, is as salt that has lost its savor. The social organization that fails morally fails utterly. It is as true of an institution as of an individual, that there is no profit in gaining the whole world and losing its own soul.

The important thing to notice is the

fact that to do its moral service wisely the moral organization needs to plan to do it differently—to consider the problem of moral instruction from the scientific point of view. Men do not travel into a lawless world, an emotional chaos, where cause and effect do not operate, when they enter the moral realm. Human conduct may be less clearly understood with reference to the system of cause and effect, but nothing justifies us in assuming that the moral situation is fundamentally different from the physical. If the mental sciences speak with less confidence than the physical sciences, it is nevertheless true that at present we are not making full use of the knowledge that we have concerning human conduct.

3. Religion and Moral Education

Religion is the most powerful agent of moral education. Even in primitive life we can see the impressive authority that religion of a most crude form has had over moral conduct. "When social dif-

ferentiation has gone far enough to permit the emergence of a definitely organized priesthood, a considerable share of distinctively moral teaching falls to it. But long before the constitution of ecclesiasticism, the priest or medicine man cooperates with the tribal elders in the inculcating and perpetuation of tribal lore and custom. . . . Indeed, this is the typical moral engine in savagery."[3] Neither today nor tomorrow will religion cease to be the moral engine.

4. Equipment for Moral Service

The moral organization will feel increasingly the need of a more efficient equipment for instruction in morality, especially respecting youth. The method of appeal and of suggestion will prove more and more inferior to definite moral instruction. New conditions and new knowledge can hardly fail to bring about changes of method. The training of the moral worker

[3] Todd, "The Primitive Family as an Educational Agency," p. 172.

must gradually be modified to meet the demand for moral teachers who can utilize modern resources. The minister must know more science and less philosophy. His point of view must be that of the thinker in other fields who faces concrete problems. He must search for successful applications of laws that operate in the thinking, feeling, and willing of men. There must be the checking up of failures, the analysis of concrete problems, the building up of character by processes as detailed, explicit, and skilful as those followed by the alienist who ministers to the broken mind. Unless such work becomes possible, we need not be surprised when our morality fails to keep pace with our material progress and its enormous wealth and resources, and therefore fails sadly in conserving social welfare. The modern man is increasingly unsafe if his civilization means material advance and moral arrest.

5. Man's Respect for Morality

The normal man has no doubts as to the

importance of his moral life. When he is made to see clearly the methods of moral training he will regard the matter seriously, for he respects himself most through his morality. He knows that it proclaims his supremacy—his superiority to the inferior life of the mere animal. Although morality is of supreme worth, nevertheless, it, like other products of human evolutionary experience, has not come to its present high form without costly struggle. Primitive sociology uncovers the long conflict between individual inclination and group welfare, which has shaped our ideas and which was hidden until recently by our misconceptions as to the nature of early human experience. Imagination, we may be sure, is little able to picture the individual sufferings of concrete men and women in primitive times, each of whom had to take a part in the historic, moral drama. We realize some of the significance of this history as we watch the child in his early years meet somewhat the same problem, although with the help and sympathy of

parents. Indeed, the same conflict still goes on as an experience forced upon every one who has come to any degree of self-responsibility and social discipline.

"I have undertaken in this chapter to show that our motives are derived from two sources. In everything that we do we obey, on the one hand, an impulse stronger than most people are aware of, which, if taken by itself, would make us entertain motives and perform acts corresponding to our best possible ideals and implying the activity of a power greater than ourselves. Obedience to this power does not deprive us of our independence, but helps us to act in conformity with the scheme of the universe taken as a whole.

"But this tendency never works alone. The fact that we have an evolutional history, and stand as the representative of a creative energy that expressed itself, first in far simpler forms of life and finally in the form of human instincts, and the additional fact that we are designed to live in social groups, brings it about that we

have strong personal desires, which form an obvious source of motives making themselves felt throughout our lives and often coming into conflict with the motives of the other order."[4]

In this gradual, individual adjustment, never fully finished, never wisely thought complete, it falls to the lot of some, according to Freudian teaching, to transform moral conflict into mental disease, for "at the heart of the neurosis the essential situation is a 'moral revulsion.' "[5]

By an attitude that may be best described as an intuition of social instinct, human society conserves morality as its supreme possession. Society cannot treat its moral ideals lightly until it has passed through degeneration into a state of decay. Morality is social health. Moral progress is increased social vitality. It is natural enough that religion, the natural guardian of spiritual wealth, should protect morality

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[4] Putnam, "Human Motives," pp. 32, 33.

[5] Burrow, "Character and the Neurosis." *The Psychoanalytic Review*, February, 1914, p. 124.

as it conserves the other fine products of man's spiritual strivings.

6. The Church and Moral Service

The Church must never fail in its moral teaching. At this point obligation is paramount. It is in duty bound to make its moral teaching effective. Men turn to the Church and its leaders for a considerable part of the moral training essential to wholesome social life. Of all human resources none surely deserve greater conservation than moral principles. In order successfully to meet its modern obligations, the moral organization will need increasingly to appreciate its moral leadership and social mission, and its leaders must study the problem of moral conservation in the same systematic way that is required in other fields of conservation. Mere good purposes and hit-or-miss thinking are certainly as wrong in regard to the conservation of this great spiritual product as mere benevolence and unscientific investigation have proved to be with reference to the conserving of natural resources.

CRAVINGS

IV

CRAVINGS

No contribution of the Freudian school offers more help to the moral worker than that which explains the causes and the importance of persistent, mysterious cravings. It is especially valuable because unexplained cravings, originating often in the lives of strong, wholesome personalities, have been, in times past, a most puzzling and difficult moral problem. It is a great relief when the principles of moral sanitation can be applied successfully in such cases. Probably with reference to no other moral difficulty can the practical value of Freudian thought be more easily demonstrated. The moral worker, who has a clear idea of the Freudian system and a fair degree of skill in applying it to concrete cases, will certainly discover this fact for himself.

1. Moral Importance of Cravings

Moral problems that arise from strange or overpowering cravings are numerous enough to demand attention from any worker who attempts to do moral service. The study of human conduct with reference to moral struggle and inner discontent shows that the failure of moral education which expresses itself in forceful cravings is by no means an uncommon experience. Into the righteous, well-disciplined life of fine ideals occasionally comes an undercurrent of unwholesome cravings. These may not be fully appreciated or they may be recognized with greatest definiteness, but, consciously or unconsciously, they harass the personality, and cause inner conflicts that seem unnecessary and unfortunate. The person who faces the experience is confident of the honesty of his purposes, and the impossibility of yielding to the unwholesome suggestion; but nevertheless he has to enter upon a struggle that brings his moral attitude under suspicion. St. Paul has most pro-

foundly recorded such an experience, and few read his words without realizing how true they are to common experience. "For the good which I would I do not; but the evil which I would not, that I practise." "I find then the law, that, to me who would do good, evil is present."

2. The Explanation of the Contending Forces in a Person

That this experience of unwholesome cravings is an evidence of causes that operate largely as a result of childhood experience is a startling fact that follows from Freudian teaching. It represents a failure in earlier moral development, and is serious in proportion to the seriousness of the earlier situation. It is a considerable satisfaction, however, to have an explanation of such cravings, and it promises a relief to have the history of such discords brought under the law of cause and effect. The greatest part of their danger has been the surprising character of such uninvited cravings. They have forced themselves

into the personality, and their very presence has led to an atmosphere of personal doubt and insecurity. It is as if one's motives were really not what they are felt to be, as if one must suffer from self-deception, for with the will for the good is present a craving for the inferior, even the evil thing.

The explanation of this experience takes us far back. There is need of recalling the condition of life that belonged to primitive man. There is still greater need of realizing the significance of early childhood experience. Primitive man finds himself increasingly limited by the demands put upon him by the group. "The primitive man, living only in very small groups, could do very much as he pleased. His activities rarely crossed the interests of others, and so he was personally free to follow absolutely the bent of his inclinations. In response, however, to his herd instinct he tended always to come into closer and closer association with his fellows and to form larger and larger alliances. When the larger groups

were formed then it became correspondingly less possible for him to do always just what he wished without consideration, because what he wished might run counter to the wishes of some one else in the community. The larger the group, the more complex its organization, the more numerous the points at which the several component units touched each other, the more frequent became these hindrances to free individual activity. Difficulties of adjustment arise frequently, desire must needs constantly be curbed, activities have more and more frequently to be inhibited altogether, to be modified as a result of some compromise, or finally satisfaction has to be indefinitely postponed. We begin to see what is meant by the statements that the unconscious can only wish and that civilization involves the postponement of the satisfaction of desire into an ever-receding future."[1] Civilization, a kind of social maturity, illustrates what happens in the

[1] White, "The Unconscious," *Psychoanalytic Review*, January, 1915, p. 17.

life of every child, more or less. The complex, adult social life, with its customs and its morality, represses the desires of the child continually. The truth of this the adult can appreciate only by watching the repressions and coercions put upon a child during a single day. It is a most illuminating experiment if one tries to record a day's history of limitations put upon a child's desires.

3. The Results of Repressions

A study of the child will show also that many of his desires are not completely repressed by the adult society, but that the child discovers a different method of expression when the natural one is denied. Unless one has the key to the symbol chosen for the repressed desire, the child's attitude toward the thing that has been made representative of the wish is puzzling indeed. It is clear that in such a case the adult authority has not fully accomplished its mission. The child, thwarted in the field of reality, finds a symbolic substitute

for the forbidden pleasure, and that permits the child to revel in the freedom of fancy. To realize this situation is to appreciate its moral dangers.

It is to be suspected that in many such cases the desire is not finally put aside. Forbidden outward, natural expression, the desire of the child becomes intensified by its transformation into the world of fancy. The impression of the experience is the more deeply sunk into his life, and the possibility of later cravings as a result of this desire is brought about. The child's moral development at this point is arrested. His outward conduct follows authority, but his inner desire is not cast aside, because of his own reason and disapproval. The child has never really given up the unlawful wish, although he has not tried to act it out. It becomes a permanent element in his unconscious life.

Later in adult stress an appeal from environment awakens this wish or something that has become associated with it. The craving appears because it issues from the

moral arrest that the person suffered, in his earlier conflict between outward act and inward wish. The craving appears without apparent causes, independent of the wholesome purpose of the adult attitude. Conflict follows. The usual moral victory results, but a personal dissatisfaction is felt from the unexpected moral crisis. It certainly brings great relief to understand the entire experience. The craving then appears as a remnant from early history, though it forces a condition of moral friction and thus destroys moral energy. It drives the person to a needless moral battle and one that, unless understood, gives no hope of a victory that shall be final. It certainly enforces the idea of the importance of early moral training and makes the life of the child appear more significant and the skill of the parent more necessary.

4. Satisfaction by Substitution

The methods taken to satisfy cravings by a process of substitution, when the possibility of direct satisfaction is denied, are

also of great moral significance. Magic among primitive men is one of the most interesting of such attempts. "Where civilized man controls through science, the savage attempted to control through magic."[2] Magic made the impossible possible. "The Indians of British Columbia live largely upon the fish of their seas and rivers. If the fish do not come in the expected season and the Indians are in need of food, a wizard will make an image of a swimming fish and place it in the water in the direction from which the fish usually appear. This ceremony when accompanied by a prayer that the fish may come will cause them to arrive at once."[3]

The modern man may escape the difficulties of real circumstances by dreams and day-dreaming. "The dream, therefore, is a symbol of certain mental processes, and, as will be demonstrated later, it represents the fulfilment of a wish which for years

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[2] Thomas, "Source Book for Social Origins," p. 437.
[3] Chapin, "Introduction to the Study of Social Evolution," p. 262.

may have lain dormant in the unconscious. This is why the dream is so important a factor for a proper understanding of human personality, normal and abnormal, and for a proper interpretation of human character. The dream has likewise a genetic meaning and can be used to interpret the unconscious desires of both the race and society."[4]

Day-dreaming is a most unwholesome method of satisfying cravings. The student of the mind frowns upon it always, for he knows that it represents an unhealthy attitude toward life. It is an attempt to satisfy by constructions of inner fancy desires that ought either really to be carried to successful action or be driven from the life. Religion has been used by some as an opportunity to indulge in selfish pleasures of the nature of day-dreaming. It is difficult to impress the truth upon some people that their thoughts that are supposed by them to be good are really unhealthy, because they remain nothing but

[4] Coriat, "The Meaning of Dreams," p. 4.

thoughts, and do not become motives for action.

No one has spoken more clearly concerning this than Professor William James. In one place he writes: "The more ideals a man has, the more contemptible, on the whole, do you continue to deem him, if the matter ends there for him, and if none of the laboring man's virtues are called into action on his part, no courage shown, no privations undergone, no dirt or scars contracted in the attempt to get them realized. It is quite obvious that something more than the mere possession of ideals is required to make a life significant in any sense that claims the spectator's admiration."[5]

Our inner cravings do us the greatest harm when they coax us into forgetting the real life for the dreamy, magical, self-created experience of the day-dream. Morality is lost in the midst of a fine glow of feeling that counterfeits the appearance of morality. The degree to which this un-

[5] James, "Talks to Teachers," p. 293.

healthy unwillingness to face reality may go has been most clearly illustrated in an article by Doctor William White on "A Prison Psychosis in the Making." A woman under sentence of death for murder develops experiences of hallucinations and delusions that bring her relief from her unhappy situation. "We have here, then, a typical beginning prison psychosis, a psychosis that has resulted as a result of her arrest, her imprisonment, and her conviction, and which is dependent upon these factors—a psychosis which is in every sense a defense psychosis and which has come into existence as a mode of reaction to the difficulties in which she finds herself and as an expression of her way of building up defenses to those difficulties."[6] Often it is cowardly unwillingness to explore new territory, to attempt untried tasks, to put behind the easy but imperfect usual experience that drives one out of reality into

[6] White, "A Prison Psychosis in the Making," *Journal of Criminal Law and Criminology*, July, 1913, p. 242.

the world of fancy. Religion must make one see the real meaning of such a situation. Religion must never give comfort to one who is failing to meet a moral need, while dreaming over or talking finely about the thing that requires action. "Reality is always knocking at the door, always demanding recognition, but always met by a tendency to fixation which prevents progress. The conflict between the demands of reality for a more accurate adjustment are always being met by the drag back of a desire that prefers lack of exertion, the sense of protection and finality that comes by remaining in the region of the known rather than continuous effort and constant projection into the great world of the unknown."[7]

5. Superstition

It is a most remarkable relation that Freud affirms between cravings and superstition. Who can doubt, however, that this relation explains, as he suggests, a part of

[7] White, "The Unconscious," *The Psychoanalytic Review*, January, 1915, p. 21.

superstition? "Whoever has had the opportunity of studying the concealed psychic feelings of persons by means of psychoanalysis can also tell something new concerning the quality of unconscious motives, which express themselves in superstition. Nervous persons afflicted with compulsive thinking and compulsive states, who are often very intelligent, show plainly that superstition originates from repressed hostile and cruel impulses. The greater part of superstition signifies fear of impending evil, and he who has frequently wished evil to others, but because of a good bringing-up has repressed the same into the unconscious, will be particularly apt to expect punishment for such unconscious evil in the form of a misfortune threatening him from without."[8]

6. Dealing with Cravings

Religious and moral leaders need always to be on their guard lest they unconsciously influence the development of these

[8] Freud, Psychopathology of Every-day Life (Brill tr.), p. 311.

repressions. One is protected from this danger by knowledge of human nature, honesty that avoids exaggeration, frankness born of personal wholesomeness, and deep sympathy. It is the business of the leader also to be on the lookout for evidence of repressions in the lives of those he wishes to help. It is not difficult to detect such repressions if one has proper knowledge and profound sympathy.

Repressions are to be found for the purpose of discharging them. The need of the sufferer must always be kept in mind. The skilful moral teacher helps men and women rid themselves once for all of unhealthy repressions. It gives one confidence in moral service to learn from personal experience how often this may be easily done. And it means so much to the sufferer! Baffled, after struggling for a wholesome attitude toward all of life, perhaps for years, in every way of which he has known, he finds his relief so great and so positive that he regards his experience as almost a moral miracle.

REPENTANCE

V

REPENTANCE

True repentance is a perfectly normal and healthy moral attitude. Of course everyone realizes that the need of it in any life is unfortunate, because it confesses past failure. Nevertheless, since it repudiates the past evil and assumes a new attitude toward the future it is an experience of promise. It means a new start. It is a prophecy of successful moral development.

1. Elements of Danger in Repentance

The mere act of repentance, the decision itself, because of its importance to the individual as the representation of the end of a successful moral struggle, gathers about itself a great amount of emotional interest. In this fact appears its danger. At first thought, it may seem strange to regard repentance, from any point of view, as

containing elements of possible moral danger; and yet even superficial observation discloses the possibility of an unhealthy attitude toward repentance. The moral leader certainly needs to realize this danger and to have the insight necessary to direct the emotions that gather about repentance into morally wholesome channels.

At best, repentance is merely a beginning. It repudiates a past failure of life, an unsuccessful moral conflict; and it supposedly starts the personality upon a new and nobler career. One's past failures, of course, it is always healthy to recognize and admit. He who refuses to acknowledge his obvious failures is most seriously in moral danger. The important thing, however, is to realize that repentance is significant only as a beginning of a new type of life. It does not become good in itself, when it signifies nothing beyond itself. He who stops at a repentance for his past evil thinking or doing has accomplished nothing good at all. Indeed, the failure to go on to a better and health-

ier life may result from an unreasonable satisfaction with the act of repentance itself.

The mere admission of past misdoings may satisfy the cravings for a higher life. Repentance may come to a magnified value, and this fact may cause the whole state of the person to become one of moral unwholesomeness. Selfish thoughts of the self may root themselves into the act of repentance in such a way as to spoil the life for effective moral and social service. The self-regarding instincts of the person may obtain a peculiar satisfaction by self-depreciation, by self-accusation. The same condition much more profoundly expressed is not uncommonly found among people who suffer from a certain kind of delusion. "In states of morbid depression the idea of guilt may be associated with the patient's every action. He believes that he is constantly injuring and deceiving others; his past appears to him as a series of abominable deeds and terrible crimes. He is an irredeemable, unfeeling creature, re-

pudiated by God and damned, and is consequently about to suffer a fitting punishment—arrest, the scaffold, the stake, or whatever else his ingenuity can invent."[1] "The man or the woman who begins to call up in too great vividness all the faults of thought, word, or deed of the past life should certainly go and consult the doctor. He or she needs hygienic and curative measures."[2]

At times the skilful interpreter of human conduct discovers in the great attention given to the past evil and the repenting of it, the deep unwillingness of the person really to allow the evil thing to depart from his life. Cravings of profound character still enter the life, and they are satisfied in part, not by being acted, but by being talked about and thought about. He who may be unwilling to act wrongly in response to a certain temptation, nevertheless is eager to attend to similar temptations in the past that were acted out,

[1] Diefendorf, "Clinical Psychiatry," p. 53.
[2] Clouston, "The Hygiene of Mind," p. 269.

and in the consideration to derive some satisfaction for the evil cravings. The same experience is sometimes seen in the mental unwholesomeness of persons who have been supposedly cured of some physical disease. For the satisfaction of a mental motive difficult for the healthy to understand they must continue to talk and talk of the cure and the suffering of the past, just as formerly they talked of the disease itself when they were afflicted with it. In the most complete sense they are not really cured. Mentally at least the disease still preys upon them. The memory carries on the unhappy influence and forbids the person from being soundly occupied with the needs and experiences of the present.

It is therefore not surprising to find in the moral realm the same unfortunate toying with an evil past while outwardly repudiating it. The supposed cure, the repentance, is not permitted really to close the records and to open up new interests for the attention. Of course it is clear

that some selfish motives are working in concealment in such circumstances. The cravings that are regarded as shut out of the life obtain a hold on the person by means of this negative attitude.

In some cases another selfish element appears in the excessive emphasis given to repentance. The person who makes so much of his self-repudiation receives or expects to receive *attention for his vanity to feed upon.* This condition of mind also becomes so powerful as to pass into the territory of mental unsoundness. An interesting illustration of this is given by Doctor William Healey. A girl of sixteen told her Sunday school teacher and her pastor stories that appeared so true and so serious that detectives made an investigation. "Up to this time, by the girl's wishes, the information had been given unknown to the step-mother. The girl was detained in the station as the result of her self-accusation, and when the family appeared it was stated that, notwithstanding her story, she had never been away from

home a single evening or night. There was not the slightest reason to believe she had ever been unchaste. It was her first stories as told to the police which got into the newspapers. The family said she came home from the evangelistic meeting, where conditions in the New York slums had been described, in a very hysterical state, and it appeared she had very soon afterward gone to these other people and made astonishing confessions about her own life."[3] Her father also had been a notoriety seeker at times.

2. Repentance as an Excuse for Moral Neglect

It is the neglect of positive moral service by the person who over-emphasizes repentance, in one way or another, that to the student of human conduct appears most harmful. A pathological repentance has the same unhappy moral results that follow unhealthy day-dreaming. Conscience is silenced by an attitude of feeling

[3] Healey, "The Individual Delinquent," pp. 748–749.

and thinking and little moral effort takes place. In extreme cases acts of an abnormal kind may be ubstituted for the proper action demanded by the claims of morality. Professor Jung reports a most interesting case of a little girl, eleven years of age, who suffered from a curious and elaborate system of phantasies. With reference to one element of her experience, the child discloses the relief that conscience may receive from being punished for one fault while hiding the more serious evil, concerning which the proper moral responsibility is not assumed. "The father once slapped her fingers because she was sucking them. Was this her naughtiness? Scarcely, because sucking the fingers is an anachronistic infantile habit, of little interest at her age. It only seems to annoy her father, for which he will punish and hit her. In this way she relieves her conscience of the unconfessed and much more serious sin."[4]

[4] Jung, "The Theory of Psychoanalysis," *The Psychoanalytic Review*, January, 1915, p. 39.

Freud points out that excessive self-reproach leads at times to self-punishment. "Thus I know from experience, which some day I shall support with convincing examples, that many apparently accidental injuries happening to such patients are really self-inflicted. This is brought about by the fact that there is a constantly lurking tendency to self-punishment, usually expressing itself in self-reproach, or contributing to the formation of a symptom, which skilfully makes use of an external situation. The required external situation may accidentally present itself or the punishment tendency may assist until the way is open for the desired injurious effect."[5]

It is quite possible for a state of pathological repentance to develop as an attempt at atonement on the part of the person who at the same time refuses to put an end to a clearly recognized evil. In such cases much is made of trivial

[5] Freud, "Psychopathology of Everyday Life" (Brill tr.), pp. 189–199.

faults. Self-denunciation is expressed beyond reasonable measure in the opinion of those who do not know about the real, inner conflict. At times, instead of the repentant attitude, something wholesome is undertaken with tremendous zeal in an effort to atone for the evil that the person refuses to give up.

Morbid and unhealthy attitudes toward repentance are common enough to require that religious and moral leaders be on their guard that a serious moral illness receive no approval because of a misunderstanding of the real situation. Surely, it is an unhappy situation when, because of lack of penetration, the moral physician mistakes moral disease for moral health. Such a blunder is never justified. Reasonable attention, when honestly given, discloses the true state of affairs. With perfect frankness, as tactfully as possible, the true situation should be explained. No one has a right to assume moral leadership who has not the courage to meet a problem of this kind.

3. Repentance and Conduct

The important fact stands out clearly—repentance needs always to be subordinated to the line of conduct that is expected to follow it. *Even when the act of repentance marks an epoch in the life, great care must be taken that it does not receive more attention than it deserves.* The wholesome thing is to look forward, not backward, to be busy with useful effort, to undertake all the duties of life as significant expressions of devotion, rather than to cling to a period that is important because of its relation to a new type of living. Religion is not a tool for the making of selfish capital to satisfy selfish motives; it is an engine for moral service. It is natural enough that persons unhealthy respecting their moral purposes should attempt to exploit religion, in order to obtain a calm of inner life that they by no means deserve.

There is grave moral danger in repeating over and over again the history of one's evil past and conversion. It keeps one thinking of the past when he needs to con-

sider the present. It represents a static conception of moral life. Conversion is regarded, not as the beginning of new moral effort and wholesomeness, but as the end. It frequently expresses moral and spiritual laziness, and the wise moral leader will frown upon it as evidence of moral weakness.

It is not enough merely to repent. As far as possible past wrongs must be made right. The moral teacher must insist upon this. Only by honest and costly effort to undo past evil, whenever possible, can the penitent free himself from the burden of his past and enter upon a new and wholesome life.

4. Dangers of Confession

We know how effective is confession as a method of eliminating immoral tendencies. The pathology of mind abounds with cases illustrating this. It is quite possible, however, to permit this tendency to obtain an abnormal degree of strength, and to develop into a helpless clinging to the con-

fessor. The moral teacher must always be eager to decrease, that the moral self-reliance of the pupil may increase. The spiritual leader needs always to be on his guard that he does not encourage an unmanly dependence that spells ruin to normal, moral, social service on the part of those he wishes to help.

"Before we enter into a more detailed consideration of this practical part of psychoanalysis I should like to mention a parallelism between the first part of psychoanalysis and a historical institution of our civilization. It is not difficult to guess this parallelism. We find it in the religious institution called *confession*. By nothing are people more cut off from fellowship than by a secret borne about within them. It is not that a secret actually cuts off a person from communicating with his fellows, yet somehow personal secrets zealously guarded do have this effect. 'Sinful' deeds and thoughts, for instance, are the secrets which separate one person from another. Great relief is therefore gained

by confessing them. This relief is due to the readmission of the individual to the community. His loneliness, which was so difficult to bear, ceases. Herein lies the essential value of the confession. But this confession means at the same time, through the phenomenon of transference and its unconscious phantasies, that the individual becomes tied to his confessor. This was probably instinctively intended by the Church. The fact that perhaps the greater part of humanity wants to be guided, justifies the moral value attributed to this institution by the Church. The priest is furnished with all the attributes of paternal authority, and upon him rests the obligation to guide his congregation, just as a father guides his children. Thus the priest replaces the parents, and to a certain extent frees his people from their infantile bonds. In so far as the priest is a highly moral personality, with a nobility of soul, and an adequate culture, this institution may be commended as a splendid instance of social control and education, which

served humanity during the space of two thousand years."[6]

Recognizing the striking similarity of the work of the alienist to the confessional service of the priest, Jung continues: "But in a large number of cases, transference to, and dependence upon the analyst could be considered as a sufficient end, with a definite therapeutic effect, if the analyst were in every respect a great personality, capable and competent to guide the patients given into his charge and to be a father of his people. But a modern, mentally developed person desires to guide himself, and to stand upon his own feet. He wants to take the helm in his own hands; the steering has too long been done by others. He wants to understand, in other words, he wants to be a grown-up person. It is much easier to be guided, but this no longer suits the well-educated of the present time, for they feel the necessity of the moral independence demanded

[6] Jung, "The Theory of Psychoanalysis," *The Psychoanalytic Review*, October, 1914, p. 424.

by the spirit of our time. *Modern humanity demands moral autonomy.* Psychoanalysis has to allow this claim, and refuses to guide and to advise. The psychoanalytic physician knows his short-comings too well, and therefore cannot believe that he can be father and leader. His highest ambition must consist only in educating his patients to become independent personalities, and in freeing them from their unconscious dependency within infantile limitations. Psychoanalysis has therefore to analyze the transference, a task left untouched by the priest. In so doing, the unconscious dependence upon the physician is cut off, and the patient is put upon his own feet; this at least is the end at which the physician aims."[7]

5. The Establishment of Moral Self-Reliance

It is the aim also of the modern moral teacher to lead his people to a state of moral autonomy. If he uncovers the secret

[7] Jung, "The Theory of Psychoanalysis," *The Psychoanalytic Review*, October, 1914, p. 425.

motives of people, he will often find that a transference of dependence has been made at such times as he has had to stand in the place of a confessor, and that he stands himself in the way of a complete moral health. It requires at times the highest kind of skill on the part of the spiritual leader to make the confession, as well as the repentance, represent merely a period in the life that is stimulated to move on to the deeper experiences of moral service.

Human nature finds it a flattering experience when a weaker person comes for confession, advice, or inspiration. It is natural to wish to mean much to others. He who covets moral power must, however, see the meanness and selfishness of using another's need as a means of personal self-glory. True service means making men and women morally free. To have persons leaning upon the moral teacher proves that complete moral service has not been performed. To feed one's self-regard by perpetuating the need of a weaker person is unworthy of anyone who aspires to serve

men. In the end it means ruin to one's moral and spiritual life. The right-spirited leader will seek eagerly to become less and less to his weaker brother that the latter may arrive as quickly as possible at moral self-control.

THE MORAL IMPORTANCE OF THE HOME

VI

THE MORAL IMPORTANCE OF THE HOME

The moral importance of the home grows upon the practical worker interested in efforts directed toward moral sanitation. It is seldom that the home does not hold the central place in any moral problem. The profound influences that poison or vitalize human character have their source in the home. The family history often gives the clearest explanation of the career of moral failure. It discloses the bad beginning, the origin of the moral decay. No one can hope for success in preventive service who disregards the function of the home.

In human history no social institution has had more importance than the family. "It is the only source from which all social and political life can be developed. If there was any union before the family, it was a herd, but not a state. The stability, which

every political organization capable of development must needs possess, first comes into existence with the family. With its development the security for economic advantage, which forms the foundation of all higher civilization, goes hand in hand."[1] The conditions of family life are of such great social significance that it is not strange that the family should appear the first cause of many of our social ills. "The great social interests solve themselves if everyone simply attends to family duties, keeping himself clean and honest, and bringing up his children in virtue and good discipline. The reformers who are constantly dinning their social nostrums and state interference in our ears suppose that they are charged to organize all the rest of us into 'great social movements.' In any sound study of the facts it will appear that the derived, wider, and more abstract interests are not to be pursued directly, that they can never be satisfied by direct effort,

[1] Ratzel, "History of Mankind" (Butler tr.), Vol. 1, p. 114.

that they flow of themselves as consequences from right living in the household and in the individual career."[2]

Important as the family is, it is useless to expect social progress unless we think of the family as the result of causes, as well as a cause itself. The family is made up of individuals who have been largely shaped before they, in turn, form a new family, and they carry with them over into the new institution cravings and habits that prevent it from being perfectly wholesome. Children suffer from conditions that have been developed in the lives of their parents.

1. Modern Psychology and the Family

The literature of psychoanalysis is full of illustrations of the harmful influence of parents upon children, and, of course, were the science equally interested, even more illustrations could be had of the helpful influence of parents. It is not to be doubted that because of the teaching of abnormal psychology new emphasis must

[2] Sumner, "Earth-hunger and Other Essays," p. 96.

be placed upon the significance of family life. How deeply the family influence may penetrate is appreciated fully only by those who have had to use their greatest skill in attempting to remove sources of evil suggestions from the lives of men and women, mentally sick, who have been brought into their misfortunes by mistakes of the home. In the midst of such a struggle one is likely to question the efficiency of our modern home and to have sympathy with Plato's idea that the children should be brought up by the state. However, the valuable lesson of such experiences is for those parents who love their children, love them wisely, and desire every possible help in making the parental influence wholesome.

The valuable information that is coming to us from the field of abnormal psychology with reference to the causes of human conduct is adding deeper truth to the statement that the child is father of the man. "Of the many interesting and valuable discoveries furnished to us through psychanalysis none is as important as those facts

which treat of the individual's relation to the family and to society. In our psychanalytic work with patients we find that parents play the leading part in their infantile psychic life. This fact is so universal and important that we may say that unless it is thoroughly elaborated and discussed with the patient no analysis is complete or effective. Studies made on psychoneurotics amply demonstrate that, contrary to the accepted opinions, neurotics are only exaggerations of the normal, and that the modes of reaction in both are about the same. The only difference lies in the fact that one can adjust himself to his environment, while the other finds it difficult or impossible to do so. If one should ask wherein these difficulties lie the experienced psychanalyst would readily point to the parents. Indeed, the more we study the psychoneuroses and the psychoses the clearer it becomes that the most potent factor in their determination is the early parental influence."[3]

[3] Brill, "Psychanalysis," p. 236.

2. The Failure of the Family

That the family is at present meeting with great competition few students of social conditions will deny. "Under economic stress the home becomes merely a temporary meeting-place for board and lodging, the privilege of which is often shared with strangers. The attractiveness of home disappears; it is no longer a center for amusement and recreation, since these are sought on the streets or in the theaters or social organizations."[4] On every hand we see evidence of the fact that the home is giving up some of its functions. Perhaps it would be safer to say that the home is attempting to give over its functions, for we do not as yet know how much the family can really give over to other institutions. Probably as we gather more knowledge concerning human conduct we shall see increasingly that there is much of discipline, much of preparation for wholesome living, much of moral inspiration that cannot be success-

[4] Dealey, "The Family in Its Sociological Aspects," pp. 90, 91.

fully carried on by any other institution than the family. The home, when it fails to undertake its peculiar essential functions, leaves a void that nothing else can fill.

It is to be expected that in so far as the home fails to meet its social and moral obligations serious results will follow. These effects may not at first appear; perhaps not until the child has grown into adult personality and comes under great stress of circumstances can one clearly see the real meaning of the failure of the home. A recent writer on "The Psychopathology of the Family," after giving several interesting cases of evil influences from bad family conditions, says, "I could multiply examples indefinitely of psychopathological family relations leading to psychopathological reactions in individuals. Considering the abilities of the individuals, it seems impossible to avoid the conclusion that in many cases the trouble lay in the environment rather than in the individuals."[5]

[5] Emerson, "The Psychopathology of the Family," *Journal of Abnormal Psychology*, Vol. 9, p. 339.

3. An Illustration of Family Failure

A very valuable report has recently been made concerning the effect of an unfortunate home environment upon the career of a young man, twenty-three years of age, who was admitted to the hospital under the diagnosis of catatonic stupor. "Inquiry in regard to his early life showed that he had grown up in a sheltered environment, in which he had always been permitted to shirk whatever was hard or disagreeable and to live a life of idleness. This state of affairs was mainly due to a fond, indulgent mother, who petted him, made much of his every little ailment and permitted him to do almost as he pleased. He was apparently of about average intelligence, and in disposition was good-natured, indolent, rather timid. He was irregular in his attendance at school, playing truant and idling about the street. When about fourteen years of age he dropped school altogether, probably because the death of his father, which occurred about this time, freed him from even the slight degree of

discipline which previously had been imposed upon him. From now on he spent practically all his time in loafing about the house. At different times positions were secured for him, but he never held any of them for more than a few weeks. Whenever he encountered any difficulty or unpleasantness in his work he would give it up and fall back upon his mother for support, and as she was always afraid he would work too hard, she encouraged him in his conduct. When about eighteen he made a more serious attempt to become self-supporting; he took a course in a school for chauffeurs, and after graduating from it held several positions, but none for more than a very short time. Here, as before, he gave up at the slightest difficulty, and, as a result, soon dropped back into his old habits of idleness and dependence upon his mother. He now began to drink quite heavily, but after a time succeeded in breaking himself of this habit. Later he took it up again, and for a year before coming to the hospital was taking

about a quart of whiskey a day. He was a solitary drinker, and for the year preceding his admission it was his custom to sit up in his room until three o'clock in the morning, reading trashy fiction, with a bottle of whiskey and a pitcher of ice water on the table beside him."[6] The author charges the home with being the important cause of his final condition. "He grew up in a home where, thanks to an indulgent mother, he was able to adjust himself to practically every difficulty by means of a shrinking reaction. For example, as a boy he was able to escape his difficulties at school by playing truant. When he became a man he was still permitted to depend upon the same reaction, giving up his work whenever he encountered anything unpleasant and falling back upon his mother for support. Thus, in his case the development of the flight instinct and the fear tendency which accompanied it

[6] Harrington, "The Psychic Factors in Mental Disorder," *The American Journal of Insanity*, April, 1915, p. 697.

was simply a biological process of adaptation.

"And this process accounts, not only for his timidity, but also for his other outstanding characteristic, namely, indolence. It was by means of his idleness that he succeeded in escaping from his difficulties. Whenever he took up work or activity of any kind he encountered things which were unpleasant and which alarmed him, but he was able to escape from them merely by becoming passive; escaping his difficulties at school by playing truant and idling about the streets; later escaping the difficulties in his work by giving it up and remaining idle at home. However, as his habits of idleness became fixed, he felt less inclined to exert himself, even under conditions where he felt no alarm."[7]

In our effort to establish moral health we must look to the home to do its part. The adult's moral welfare is largely determined by his experiences in childhood, by the influences and experiences of the home.

[7] Ibid., p. 703.

A large part of our social and moral resources are spent in the effort to bring moral and social health in lives injured by the misfortunes of their early home training. Society is without doubt less concerned about home conditions than it must in time become. As science puts more and more emphasis upon the significance of early home conditions, public opinion will call increasingly for more efficient homes.

4. Incompetence of Parents

One serious difficulty at present is the incompetence of parents. Even parents who have had unusual opportunity prove incompetent to train children. This is often due to the strange fact that one may even go through the university and not receive as a necessary part of training for life useful knowledge of the significance of home responsibilities. Many savage peoples are wiser than we in this respect. One need not know many families to recall some where the parents had to learn from sad experience—even sadder for the child

—how to meet some of the ordinary duties of parents respecting children. No one would fear to experiment with the first child if the results were merely temporary and on the surface. The alienist, however, is teaching us that in many cases childhood misfortune means an unhealthy life from which the adult can hardly ever fully escape. It seems no extreme or impractical requirement to insist that all possible parents be taught some time, in some way, a few of the fundamental principles with respect to the needs of children.

At present a part of our problem is, of course, due to selfishness. There are parents who do not greatly or deeply care to give their best possible service. Probably a much larger problem is due to the difficulty of parents meeting their obligations under complex and competitive conditions such as now exist in our country. The man who gives himself almost entirely to his business may not only have thought of his children; he may honestly think that he is doing the best possible for them.

He may have no idea of giving them of his time in fellowship, but he thinks that the wealth he obtains provides the most fortunate environment, including, perhaps, expert skill for their training.

This attitude of the parent is usually a most interesting case of self-deception. The parent has succeeded after painful effort in making the line of least resistance appear morally justified. A deep and dangerous selfishness appears in the dress of a virtue. In time the parent loses his ability to serve his children by a sincere fellowship. No other success makes good this failure. The parent may be able to give great wealth or social standing, but he has no resources in himself to bestow upon his children hungry for love. As a parent he has failed.

The moral worker accomplishes a splendid service when he reveals to selfish parents the opportunities of fellowship between them and their children. No business success or social ambition has the moral right to rob parents and children of

their privilege of getting together in fruitful fellowship. The social worker who has a constructive vision will emphasize this at every opportunity. The parents' fault is often due to a narrow point of view, a mere following of habit. In any case the work of moral sanitation requires that in every way possible parents be encouraged to give freely of their sympathy and thought in happy fellowship with their own children.

There are other cases where it matters little what the parents wish to do; the mere demands of physical existence must take their entire attention, or very nearly so. There is small opportunity for such parents to express their parenthood in wise service.

5. Danger in Farming Out the Family Obligations

There is a great danger that institutions which train and influence children morally outside the family will attempt to meet the failure of the home by assuming some

of its functions. In certain concrete cases it appears that nothing else can be done. The Church, as well as the school, meets this temptation. The Church meets it largely on the moral side. It is constantly trying by some organization to create wholesome conditions in place of dangers that would not exist were the homes not failing. It is easier to attempt to make up for the family neglect than it is to try to change for the better the unfortunate home life. Lazy parents, selfish parents are glad to shirk their moral responsibilities. Conscientious parents often feel that they cannot do as well as more expert leaders with greater equipment. We have started an era of club life even for children. No one has the right to question the splendid service of societies and groups for boys and girls. There can be no doubt that they have come to stay—at least for a long time to come. Moral leaders, however, must insist that they are not to take over all the moral responsibilities of the home. They are not to be a system of

relief for selfish or "too-busy" parents. The danger to the family is not in violent attack, but in its being whittled away by other institutions which take over more and more of its functions.

The moral responsibilities of the home cannot safely be farmed out. Even the intellectual and physical obligations of the home cannot wisely be given over to some other institution. Even yet the family can do most for the body and the mind of the child. Parents have too great confidence in formal, institutional instruction, and no idea usually of the greater importance of the incidental education naturally provided by the family group. It is better to attempt the training of the family by social effort and public opinion that it may meet its opportunities than it is to create some organization to satisfy needs caused by the family failure.

The limits of the family must, however, be recognized. It must willingly lead the child to the larger life. Freud makes much of infantile arrest, and with good reason.

The family must not permit the child to remain a child; nor should it strangle the child's normal independence. The family virtue is the golden mean. It is neither neglect nor monopoly.

THE MORAL SIGNIFICANCE OF WORK

VII

THE MORAL SIGNIFICANCE OF WORK

Anyone who has practical experience in attempting preventive moral service soon recognizes the large place that work has in problems of conduct. Men and women are made and unmade by the work they do and the influence it has upon them. Toil becomes either the enemy or the ally of moral character. In no case is work without moral significance. It follows, therefore, that the moral leader can never wisely neglect the part that work plays in human tragedy. In helping men arrive at a socially wholesome life, the moral teacher must insist that the attitude of the individual toward his work is a matter of great importance.

The moral significance of work is certainly taught by Christianity. Jesus very

clearly and most significantly declared his attitude toward work. "In the mean while the disciples prayed him, saying, Rabbi, eat. But he said unto them, I have meat to eat that ye know not. The disciples therefore said one to another, Hath any man brought him aught to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work."[1] These words contain the secret of great moral wholesomeness with respect to labor. To draw moral strength and inspiration for one's work in life from the work itself is the essence of moral greatness. The unusual always receives emphasis, and no doubt the disciples of Jesus were impressed with those periods when Jesus withdrew himself from work and prayed because they were unlike his usual attitude. We, however, must not permit the times of great crises in the life of Jesus to blind us to the fact that as a rule Jesus found his strength and inspiration in the great service that he was doing.

[1] John 4: 31–34.

1. Need of Emphasis Upon Moral Value of Work

This drawing of moral vitality from one's work in the world today needs special emphasis. We have in times past broken the world into two parts, secular and sacred; and we are now suffering morally from the consequences of our mistake. Many there are who are doing much useful and necessary toil who get from it little moral value because they have no thought of its social significance, of its inner sacredness. Human labor is, in many of its forms, suffering from a loss of dignity. In spite of Christian teaching of the clearest kind, we find the best of evidence pointing to the fact that pagan ideals which ignore the claims of productive labor are winning followers everywhere.

With reference to the real dignity and social and moral worth of productive labor we cannot afford to tolerate false ideas. Civilization exists because of human labor. The moral health of the world, as well as its material wealth, is dependent upon the

will to labor. No one escapes from the great human obligation to do some useful work without suffering loss—especially moral loss. Of course, we all know that there are those who are crushed by overmuch of labor. The other truth we do not always recognize—many are hurt morally because either they work too little or they work as slaves with no satisfaction.

The social significance of productive labor is deeply impressed upon the student of primitive life. Men did not at first take kindly to sustained labor. Indeed, the discipline forced upon men partly by slavery and its insistence upon work proved to be the origin of a human resource of greatest worth. Man did not become man in the full sense until he began to work. "It may be safely inferred from all that is known of actual savages and primitive peoples that prior to the period of social integration, and at the beginning of the period of conquest, mankind, both the conquered and the conquering races, were utterly incapable of

sustained labor and had no conception of it. Men of that type would be perfectly worthless in the industrial world today. Their productive power in the economic sense would be nil."[2] "No pen will ever record the brutal history of primitive slavery through generations and even centuries of which mankind was taught to labor. The bitterest scenes of an 'Uncle Tom's Cabin' would be an agreeable relief from the contemplation of the stern realities of this unwritten history. It will never be known how many, unable to adapt themselves to such a great change from their former free, wild, capricious life, faltered, failed, and fainted by the way, to have their places taken by stronger, more flexible, and more adaptable ones, that could bear their burdens and transmit some small increment of their new-found powers of endurance to their posterity. For the capacity to labor is a typical 'acquired character' that has been transmitted in minute addi-

[2] Dealey and Ward, "A Text-book of Sociology," p. 89.

tions from parents to offspring and from generation to generation of slaves, until great numbers of men were at last born with a 'natural' or constitutional power to apply themselves to monotonous tasks during their whole lives. This truth has been dimly perceived by certain writers, but its immense economic importance has been almost completely overlooked."[3]

This statement of the great sociologist, even if it exaggerates the value of the discipline of slavery, calls attention to the great moral struggle that has been required to make human industry possible. Concerning the social influence of work there can be no doubt. No change in human conditions of living perhaps has had more social results than that from the hunting and fishing stage to the agricultural, with all the social and mental and moral consequences that followed from the more systematic labor required in cultivating the soil.

[3] Dealey and Ward, "A Text-book of Sociology," p. 107.

The therapeutic value of work has long been recognized by physicians. "For health, for happiness and for efficiency, right work rightly done is the most important matter in any man's or woman's life."[4] The importance of one's attitude toward his work, its killing or invigorating effect upon him, is given emphasis by the disclosures of psychoanalysis. It is being made clear that this attitude is influenced by inner cravings, and by conditions of education, particularly in the home.

2. Moral Health and Proper Work

Because of these facts it is becoming increasingly clear that moral health also is conditioned by one's work, by one's attitude toward it. Probably at no point in modern life is there deeper moral strain experienced by many than with reference to labor. No greater gift can be given than a love for one's work, a feeling that in one's tasks is inner satisfaction and moral manhood or womanhood. No agita-

[4] Clouston, "The Hygiene of Mind," p. 107.

tion and no legislation can greatly help those who are morally sick in their antagonism toward and dissatisfaction with the necessary and useful toil that they are reasonably called to do.

Moral leadership is required not only to magnify the proper claims of productive labor; it is also under obligation to encourage the effort to make the conditions of labor wholesome and the choice of occupation a wise one. This problem of making the right choice of life-work is one that the moral leader must treat seriously. His own observation ought to show him how largely the choice of one's work in life influences every individual. Choices are at present often made by mere accident. The individual, who must suffer all his life for his mistaken choice, has little, perhaps no guidance. Past neglect of the moral significance of vocational guidance has led to much unhappiness and moral suffering. Science has been slow to give the assistance that such a problem requires, but fortunately we are now beginning to have the results of

some careful study of the methods by which an individual may be helped to find a proper life calling.

Such constructive effort as helping youth to find their proper occupation in life conserves morality, for it represents moral economy. It certainly is practical. Anti-social irritations are to be expected when a man's work antagonizes his deepest instincts. Both wholesomeness and happiness, on the other hand, are normal fruits of a labor that satisfies the fundamental desires of the individual. In so delicate a matter society can never hope perfectly to adjust each worker to his work, but we can do more to meet the problem than we are at present doing. Indeed, we have hardly begun to regard the problem seriously, and we have no means of judging how much is possible and how much impossible in the social effort of guiding youth into occupations for which they are fitted. We have at present neither the experience nor the machinery to do very much in vocational guidance, but our great-

est lack is our non-appreciation of the social significance of the problem. As a matter of fact, we are just beginning to realize the possibilities of this kind of preventive work along lines that make for social well-being.

3. Universal Need of Work

As scientific information concerning the causes of human conduct increases, who can doubt that public opinion will demand that every normal person have some experience at first hand in productive labor? Our false conceptions surely will give way to the absolute demonstrations of science. We shall really honor all necessary toil because we shall appreciate that one kind of work may have as much moral good as some other. "Every function in social work which is useful to society is just as meritorious in every way as any other; each being suitable and an object of choice to the person who performs it. The moral quality depends on the way in which it is performed. The social estimate and the

personal worth which should be ascribed to social functions depend on the way in which the man we have in mind does his duty. It is not capable of generalization, and there is no reason for generalizing it."[5]

It is interesting to recall that Professor William James, in his effort to find a moral substitute for war, hit upon difficult, disagreeable, and useful toil. Perhaps his moral equivalent of war sounds at just this moment visionary, but he doubtless realized that his teaching was far in advance of the thought of his day. To many his words have seemed as significant as anything said in the century. He has given the essence of his message in the following statement: "There is nothing to make one indignant in the mere fact that life is hard, that men should toil and suffer pain. The planetary conditions once for all are such, and we can stand it. But that so many men, by mere accidents of birth and opportunity, should have a life of *nothing else* but toil and pain and hardness and in-

[5] Sumner, "Earth-hunger and Other Essays," p. 192.

feriority imposed upon them, should have *no* vacation, while others natively no more deserving never get any taste of this campaigning life at all, *this* is capable of arousing indignation in reflective minds. It may end by seeming shameful to all of us that some of us have nothing but campaigning, and others nothing but unmanly ease. If now—and this is my idea—there were, instead of military conscription, a conscription of the whole youthful population to form for a certain number of years a part of the army enlisted against *Nature*, the injustice would tend to be evened out, and numerous other goods to the commonwealth would follow. The military ideals of hardihood and discipline would be wrought into the growing fiber of the people; no one would remain blind, as the luxurious classes now are blind, to man's real relations to the globe he lives on, and to the permanently sour and hard foundations of his higher life. To coal and iron mines, to freight trains, to fishing fleets in December, to dish-washing, clothes-

washing, and window-washing, to road-building and tunnel-making, to foundries and stoke-holes, and to the frames of skyscrapers, would our gilded youths be drafted off, according to their choice, to get the childishness knocked out of them, and to come back into society with healthier sympathies and soberer ideas. They would have paid their blood-tax, done their own part in the immemorial human warfare against nature, they would tread the earth more proudly, the women would value them more highly, they would be better fathers and teachers of the following generation."[6]

There is nothing in the nature of things to make impossible this program of James. Even now there is no limit to the willingness of the scientist to perform dangerous, difficult, and unpleasant work for the purpose of advancing human knowledge. The chief need of ordinary labor is the introduction into it of ideals and moral purposes. The true scientist never works

[6] James, "The Moral Equivalent of War," pp. 16, 17.

merely for an income. The right-minded physician cures with other thoughts than financial gain. It is always an unhappy circumstance when the worker works merely to live. Certainly there is no fundamental reason why labor in one field should seem so significant and in another nothing but the necessary means of obtaining the requirements of physical life. "We are brought back to the principle that has been several times stated, that the normal exercise of the faculties is not only agreeable, but in the broadest sense of the expression constitutes the sum total of human happiness. In the state of society which it was sought to picture in the last section not only would the economic production be greatly increased, but the amount of labor required to produce it would, on account of the increased use of machinery, be materially diminished. There is no reason why, under such circumstances, the labor of supplying society with all the material goods needed for its general comfort should not become both

agreeable and attractive. There would be no necessity of waiting for the slow action of evolution in transforming human character, as contemplated by Spencer. The result can as easily be brought about by the transformation of human institutions. There is no such inherent dislike for labor as he describes. The reason why men prefer to exercise their faculties in the chase and in such sports as rowing a boat is that these pursuits are respectable, while reaping corn is the work of peasants which men of the higher social classes would be ashamed to be seen doing. The equalization of intelligence would soon brush away these social cobwebs and make all labor respectable, even as the books now declare it to be."[7]

4. The Basis of the Moral Value in Work

The moral significance of work rests at bottom upon whether the self is regarded as means or end. The self is always de-

[7] Ward, "Applied Sociology," p. 336.

based and robbed of its fine qualities when it serves as an end to itself. It is always elevated and made noble when it is looked upon, perhaps unconsciously rather than by careful thought, as a means to important social results. The real scientist always regards his work as a means to more important matters than self-interest. This spirit of self-subordination is the secret of all ennobling social service. That the essential physical needs of the self must be met under any healthy economic condition cannot be denied, but the moral needs of the self cannot be satisfied with labor performed with no higher motives. Useful labor serves great social needs, and for the laborer not to get moral stimulation from this fact is most unfortunate. It is the business of religion—perhaps its chief business in these days—to insist upon the real moral worth of useful human toil. No profession has special rights to enjoy the sense of doing work of vital, social significance. The interrelations of life prove the falseness of a conception that makes

some work a splendid social service, and other work a mere means of earning a living. Workers who by their toil make our modern world possible suffer seriously in these present days because they too feebly feel the social value of their work and because society also fails to recognize the social significance of ordinary toil.

The splendid, human sense of workmanship is passing from many forms of industry. Even when wages increase, the worker in his inner feeling toward his work is becoming cheaper. This condition means a needless moral loss, and religion cannot afford to assume indifference, much less to increase the tendency by insisting upon a world separated into secular and sacred. Christianity deserves greatest credit for its influence upon human toil, but in all its history it has never had more reason than now for insisting upon the moral greatness of necessary work, faithfully and gladly done. The student of Greek philosophy appreciates the moral revolution contained in Paul's statement, "For even when we

were with you, this we commanded you, If any will not work, neither let him eat."[8]

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[8] II Thessalonians 3: 10.

HAPPINESS AND ASCETICISM

VIII

HAPPINESS AND ASCETICISM

Anyone who attempts to do moral service is bound to develop a philosophy of life. This is especially true of the worker along lines of moral sanitation. Little by little he becomes more confident regarding the fundamental purposes that govern men and women in their normal activities. He realizes that the human being craves happiness and that ideas of happiness are never far from his motives. The student of preventive morality soon comes to have very definite ideas as to what provides a satisfying happiness. He notices that the term happiness means little apart from the history of the person who constructs the idea of happiness. Happiness is a term to juggle with. It means little as a word because it requires definition as soon as it is used. One's conception of happiness reflects one's self. It is determined by one's

deepest motives and most significant experiences.

1. Meaning of Asceticism

And yet if happiness is not necessarily moral or ideal, it is certainly true that unhappiness serves badly also as a moral motive. Practically it is quite possible to exalt a denial of happiness into a moral philosophy and to attempt to make of this negative attitude a moral ideal. *It is this that has given rise to asceticism, which has again and again tried to supplant a wholesome, normal attitude toward life.*

The alienist is well acquainted with this tendency toward asceticism on the part of persons suffering from various forms of neurosis. It is at times an evidence of an atonement-process which is the result of unwholesome cravings. In other cases it acts as a defense. The person protects himself against desires that he does not willingly admit as existing in his life by an unnatural hostility against all pleasant things, related at least by their common

pleasantness, to the prohibited craving. Doubtless there are other reasons for this persisting attitude of asceticism on the part of the mentally sick.

Always asceticism represents moral unwholesomeness. A negative behavior, a kind of moral melodrama with the self acting the part of hero, robs the personality of sound moral feeling and spoils the life for real social service. It is one thing to do without for good reason; it is another thing to do so for no purpose beyond the act itself. Morbid persons who are enthusiastically ascetic—at times after reckless and selfish indulgence—become dangerous when they assume moral leadership. They prey upon religious resources and opportunities, and color morality, in so far as they have influence, with the gloom of depression and petty restrictions. It is certainly true that a situation is sometimes created, most often in a small country church, that debars the healthy-minded from sympathy with an institution that has exchanged its splendid moral function for a morbid undertaking

that is expressed by trivial antagonisms and prohibitions of pleasures.

2. Moral Value of Happiness

The joys of moral effort and social service need emphasis. Positive virtues are richer and more significant than negative attitudes. Happiness, in a supremely high and noble sense, follows right acting, and were it not so it would be strange indeed. The last word has not yet been spoken regarding asceticism. As yet science has not studied it greatly. Better understanding of its origin and its results will doubtless prove more clearly its deep unwholesomeness. Surely it is clear, however, that as an ethical ideal asceticism cannot serve human progress.

Health makes for happiness. Happiness in the sense of a proper functioning of a personality in a wholesome society makes for health—physical, mental, and moral health. It is important especially that children be brought up in an atmosphere of positive morality, and be made to feel

that the deep and satisfying pleasures of life belong by necessary connection with right deeds. Nothing so poisons life as to cheapen it; and nothing more thoroughly cheapens experience than to bring it constantly under suspicion. To sweeten life with normal pleasures never robs it of its seriousness and heroism. This pleasure-loving era suffers from the unsatisfactory character of its pleasures, but it must be lifted to the enjoyment of more worthy things, not by morbid denunciation, but by a leadership that can use our abundant moral resources in wholesome physical, mental, and moral training.

Perhaps we are being smothered by things because in times past we have not learned their proper value. We have not taken our pleasures as moral gifts, and naturally they have not become moral resources. The proper use of pleasures is a problem that we must solve. Asceticism runs away from it. Morally healthy religion assumes its rightful obligation, and has the faith to find moral strength for

men and women even in their pleasures. It draws human happiness into the moral order.

3. Value of Recreation

Preventive morality is sure to make a wise use of recreation. Play becomes the ally of moral health. The life barren of interesting, wholesome pleasures appears dangerous morally because of its recreational poverty. The desire for play is conserved and directed. Asceticism is looked upon as a symptom of moral unsoundness, of inner conflict. Recreation is frowned upon only when it is taking a vicious form. The effort is made to fill the life with wholesome pleasures, rather than to empty it of normal desires by prohibition and asceticism. The moral worker knows from personal experience that such a policy is justified by its fortunate results.

MORAL SANITATION AND THE STUDY OF CONDUCT

IX

MORAL SANITATION AND THE STUDY OF CONDUCT

1. The Need of Studying Conduct

Every moral worker needs to study human conduct. Social progress at present is largely hampered by our inadequate knowledge of the laws and influences that govern the action of men and women. We greatly need help from every quarter in our effort to obtain a larger and more useful accumulation of information that will explain problems that arise in moral service. It is necessary, in order that this collection may be of greatest value, that every contribution to the mass of facts related to human conduct be as scientific as is possible. This means that the worker must report the facts fairly, uncolored by personal attitude, and that the information given must contain the essential elements

of the situation. Such a task is difficult for the social worker, because, by natural tendency, he is likely not to enjoy looking at human problems from a scientific and impersonal point of view.

In a term of years, however, the cultivation of the scientific attitude toward problems of moral service, unless carried to a most uncommon and unreasonable degree, insures a sanity of mind which every moral worker needs. This scientific attitude also contributes increasingly to one's success. It forbids mental and moral arrest in the worker and adds to the joy of service.

It is certainly of the utmost importance that the person seriously engaged in moral sanitation cultivate the habit of looking upon his problems from the causal point of view as often as possible. Causal diagnosis of moral problems should become the habitual impulse. Facts should be patiently collected that in moments of freedom they may be analyzed.

Much of one's skill in moral diagnosis must come from thoughtful study of per-

sonal experience. It is useless to depend merely upon the work of others, whether expressed by books or oral instruction, for the fullest use of personal resources is required. Memory is not to be trusted in so important a matter, unassisted by a system of recording experiences. It will prove valuable and interesting to record, not only all known facts concerning an individual who is being studied, but also to put in writing a statement of the final outcome expected. This permits the worker to discover for himself in many cases how well he has understood a particular problem, perhaps why he has failed to find the most significant elements. It is the best method for stimulating serious thinking respecting moral problems. It teaches one to think in concrete form of causes that control human destiny. It usually develops the ability to understand human motives, to size up an individual. It is a critical study of personal opportunities of analysis and necessarily adds to the worker's skill in penetration.

Moral sanitation is just beginning to prove its usefulness. Science has not spoken the last word respecting human motives. The science of moral conduct, in the modern sense, is as yet in its infancy. There is the greatest need that every moral worker attempt to add something to the fund of facts that this science requires for its development. The keeping of records of the cases handled will make this contribution possible. In the past, unfortunately, because valuable experiences have not been recorded, even workers of skill have contributed little to the literature of human conduct.

2. Freudian Literature of Value to the Moral Worker

The Freudian school deserves great credit for the serious attention it has given to moral problems and for the interest it has created in the scientific study of human conduct. The moral worker cannot fail to obtain help in the solution of concrete problems from the study of Freud-

ian literature. The following books will prove useful:

The Freudian Wish, by E. B. Holt.

An application of Freudian theory to the problems of ethics. The author believes "that now for the first time, and largely owing to the insight of Dr. Sigmund Freud, a view of the will has been gained which can be of real service to ethics." Henry Holt & Co., New York, 1915.

Human Motives, by Dr. James J. Putnam.

A very interesting discussion of the sources of human motives and the significance of the Freudian theory for the spiritual life. Little, Brown & Co., Boston, 1915.

Papers on Psycho-Analysis, by Dr. Ernest Jones.

A collection of papers that interpret the Freudian system from several points of view and in a most suggestive manner. The papers on education are of special value to the moral teacher. This book is of very great value to one who wishes to understand Freud. William Wood & Co., New York, 1916.

The Meaning of Dreams, by Dr. I. H. Coriat.

An interesting exposition of the Freudian

theory of dreams. The demonstration of the practical value of dream-study is considered one of the most important contributions to the science of human conduct made by Freud. The book is written for the general reader. Little, Brown & Co., Boston, 1915.

The following periodicals contain, from time to time, papers of great value to the student of human conduct:

The Psychoanalytic Review, a Freudian periodical "devoted to an understanding of human conduct." Journal of Nervous and Mental Disease Publishing Co., New York.

The Journal of Abnormal Psychology. The Gorham Press, Boston.

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